

# Christian Secretary.

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"WHAT THOU SEEST, WRITE—AND SEND UNTO THE—CHURCHES."

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## The Christian Secretary

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### For the Christian Secretary.

#### Sufferings of Soldiers.

**How procured.**—Think of the violence practised in procuring seamen and soldiers. Where the war-spirit is predominant, they are forced into the army and navy at the pleasure of their rulers, and doomed to all the hardships, perils and sufferings of war.

**Their treatment.**—They are subjected to the most iron-hearted despotism on earth, to a bondage far worse than that of a Turkish peasant, or a domestic slave. They are at the mercy of every superior, from the commander-in-chief down to the petty officer. They have little or no protection against hourly abuse, insult and violence, nor any adequate security for life against the lawless passions of officers seldom called to account in war for the worst treatment of soldiers.

**Their punishment.**—Still more barbarous is the mode of punishing soldiers and seamen. "Soldiers are subject," says a well-known writer, "not only to a torrent of imprecations and curses, but to the boatswain's cat-o'-nine-tails. The least complaint brings them to the gangway; and sometimes a sailor is sentenced to receive five hundred, and even a thousand lashes, to be inflicted day after day, as he may be able to bear them. He is attended at each whipping by a surgeon, who determines how much can be inflicted at once without immediate danger to life! Often does the flagellation proceed till the victim faints; and then he is respite to renew his sufferings another day. I have often shuddered at the recital of whippings through the fleet, the keel-hauling, the spread-eagle, the gagging, the hand-cuffing, and other punishments inflicted on sailors, who have been trepanned, or forced into a service from which death is the only release."

The punishment of soldiers is equally cruel and shocking with that of seamen; but we will not describe flogging, the gauntlet, the picket, the wooden horse, and other forms of punishment, the very thought of which is enough to make one's blood boil with indignation, or to curdle with horror.

One instance, however, we will select from our own land. In 1814, a soldier was shot at Greenbush, N. Y., for going thirty or forty miles from the camp, without leave, to visit his wife and three small children. After the usual preliminaries in such cases, his coffin, a box of rough pine boards, was borne before him on the shoulders of two men to the place of execution. He wore, as a winding sheet, a white cotton gown, having over the place of his heart, the black image of a heart, as a mark for the executioners to aim at. His countenance was as pale as his winding sheet, and his whole frame trembled with agony. His grave was dug, the coffin placed by his side, and the deserter, with a cap drawn over his eyes, required to kneel upon the lid. At this signal, the eight soldiers drawn by lot for the bloody deed, stepped forward within two rods of their victim, and, at another signal from the officer, all fired at the same instant. The miserable man, with a horrid scream, leaped from the earth, and fell between his coffin and his grave. The sergeant, to insure immediate death, shot him through the head, holding the muzzle so near that the cap took fire; and there the body lay, with the head sending forth the mingled fumes of burning cotton and hair. The soldiers, after passing close by the corpse in a line, to let every one see for himself the fate of a deserter, marched back to the merry notes of Yankee Doodle! and all the officers were immediately invited to the quarters of the commander, and treated with grog!

ERASMUS.

### From the New Yorker.

#### The Christian Sabbath.

There is no aspect in which we can view the Christian Sabbath in which it will not appear, to candid minds, an institution of incalculable value to the best interests of society, and worthy of the divine authority by which it was instituted. Look at it in its relation to the physical nature of man. The body, as the servant of the restless mind, is exposed to incessant and exhausting toil, the tendency of which is to diminish its energies. The brain itself, the more immediate organ of the mind becomes fatigued, and the whole man by continued activity sinks into comparative inefficiency—his work drags heavily along, and he falls below the rank of a free and joyous immortal, into that of a mere intellectual automaton.

There are many of our business men who can testify that such labor as they often endure, if unremitted by intervals of rest, would in a single year, probably destroy their minds, their health and intellect.

But the advent of sweet Sabbath rest arrives—reminds them to relax their bended minds and pause, and turn aside for a time to higher, holier thoughts. Nature is relieved—the care-worn brow is relaxed, the current of animal life receives a healthier impulse, and the man returns, after the interval of rest, with body and mind invigorated and prepared for the pursuits of life with redoubled energy. It is to the harmony of active life what sleep is to the animal economy when

the wasting impulses of cerebral action periodically give place to the restoring tranquilizing activity of the ganglionic system. It is on this principle that the seeming paradox is to be explained, so abundantly witnessed by boatmen on our rivers and lakes, that they accomplish more by laboring six days of the week than seven. We cannot help here observing how beautiful and consistent the provision in this institution for the rest of the laboring animal as well as man. The common Creator of both has extended this relief to both as participating in a common physical nature, exhausted by labor and repaired by rest. Our reason would perhaps never have led us to determine that a seventh portion of our time is that which affords the maximum of advantage, but we have, on the other hand, no reason to doubt that this proportion is the very best.

Viewed as an intellectual and moral being, man is deeply indebted to the Sabbath. The rest from ordinary and bodily labor is not a season of mental indolence. It is the time when, relieved from trite and monotonous subjects, the soul turns to contemplate its own high relations, its interests and destinies—when, invited by heaven, it aspires to communion with higher natures—and "tho' wanders through eternity"—and, from its elevation in this region of its higher alliance, the mind obtains a clearer and more correct view of its earthly connexions and pursuits—its errors and its duties. Add to this the wide range of reasoning and instruction which, among Protestant Christians at least, is provided for the benefit of the public assemblies. The reasons, the precepts, the sanctions of moral duty—the correctives of destructive appetites and passion—the motives of love to God and man—the solutions of those questions that spring up indigenous in every human mind—the arguments from the cross to persuade to all holy living—these are some of the innumerable blessings which the Sabbath brings to man. It is in its nature not only a jubilee to the enslaved body, but a festival of light and truth to the rejoicing soul.

We might farther view the Sabbath in its aspect on man as a social being—and here it is no less a heavenly boon.

The habiliments of labor are laid aside—the child of toil washed from his dust, and in clean and decent apparel, meets, in a Christian assembly, on a footing of acknowledged and felt equality, the most elevated members of the community. And this is not like that feeling of equality which exists when he casts his vote in a political meeting, and boasts a right extorted from usurping pride by popular power. No, but the equality arising from their common relation to the same God and Saviour whom they meet to worship—from the thought of their common responsibility at his bar, and the common grave, which will soon abolish all earthly distinctions. Then there is the power of the great principle of "brotherly love," the very motto on the Christian banner, which to every mind in unison with this institution, is read on the very faces of the assembling crowds. What a humanizing influence!—to meet from week to week, a multitude of our fellow beings, free from all the concerns that embroil our nature, and feel at every look—all these are my friends, bound to me by ties which not even death can sever. Need we wonder when we think of these things at the difference between those countries where the Sabbath is honored, and those in which it is unknown or prostituted to other ends?

#### Cast out the Ballast.

I saw the balloon slowly rise as they cut the last cord. It made a splendid appearance, as it passed into the air above the tops of the trees and houses. But it soon began to descend, and there was the greatest danger that the voyager would be dashed in pieces by the striking of the car against various objects in its way. While gazing in much anxiety, upon the scene, I saw one white object after another thrown from the car to the earth. They were bags of sand. The balloon thus relieved by casting out the ballast, responded to this new movement, and speedily rising, floated majestically away.

I saw a rich disciple. When he came into the kingdom, all appeared well. The balloon seemed well prepared for a prosperous voyage. It rose, but did not rise high; and sailed, but kept dangerously near the ground. It seemed unable to rise. Men sneered about a disciple that promised so well, but who gave them not the instructive spectacle of one sailing on toward heaven free from the clogs and incumbrances of earth. But one form and another of the Spirit's teachings led him to see where the evil lay. His wealth made too much ballast. It dragged down a heaven-born spirit from its home. He saw and felt it, and applied the remedy. He opened wide the hand of charity, and he caused silver and gold to be transmuted into the prayers and grateful praise of relieved multitudes and into the thanksgivings of pagans, receiving at his hand the bread of life. The cast-out ballast relieved the aerial ship. She pitches and drags no longer in dangerous proximity to the earth—she sails well, and is making a noble voyage.

There is a poor man. He is a follower of the Lamb; but he has caught the sad distemper of looking enviously around him. He sees others in better worldly circumstances than himself. He wonders why he should be condemned to the paths of poverty. He is discontented. He is covetous of what Providence has denied him. This drags him down. He is neither the happy, nor the useful man he might be. He is the overloaded balloon. He must cast out ballast. If he would pitch his pride overboard, and send his envy and discontent after it, he would rise and soar away into regions of spiritual joy he never visited, and present to the beholder a more lovely spectacle than he has ever yet done.

Here is a low-spirited disciple. Some dark cloud or other is continually sailing over his horizon; you cannot catch him in a sunny, pleasant mood. He is for ever drooping. People have seen him so long with a visage which was a map

of the frozen zone, that if he were to be overtaken by a smile, it would be ominous—create general alarm. He is a balloon that creeps along over morasses and hogs, instead of soaring up as it ought into the sky. His ballast is the trouble, and he has too much. He had better cast it out. He nourishes the habit of looking on the dark side of things. He had better lighten the ship of that article. If he would tumble this Jonah into the sea, he would be in a fair way of having fine weather for the rest of his voyage.

This casting out the ballast has done wonders in regard to Christian character. Matthew did this when, as Christ called, he rose up, left all, and followed him. And Peter cast out his about the time he went out and wept bitterly. And Paul his by "counting all things but loss for the excellency of the knowledge of Christ Jesus his Lord." And every disciple has done the same ever since those days who has forsaken father, mother, house and lands, and counted not his life dear to him for Christ's sake. Earthly incumbrance being thrown off, Christian character has risen. The soul, no longer clogged, has lifted up itself and sailed joyously on its Christian course.

What scenes we might now witness, were we to see Christians on all sides casting out the ballast. What an increase of faith! What a hatred of sin! What love and zeal for the glory of God! What an heavenly mind, as the rising soul ascended heaven-ward. What a happy deliverance from the mist and darkness that now dims the eye of faith and fills the soul with gloom! What clear and delightful walking with God! What triumphs of faith and love!—N. Y. Evan.

### For the Christian Secretary.

#### Obituary.

"Now there was leaning on Jesus' bosom, one of his disciples, whom Jesus loved." John xiii. 23.

We may safely affirm, that the adoption of this passage, as the motto of a slight tribute to departed Christian worth, will appear to the numerous friends of the subject of this sketch, to require no apology. By every mind who knew and could appreciate the excellencies of his character, it will be readily admitted that the piety of our brother, whose death you recently announced, was of the same mould and complexion with that which distinguished the "beloved disciple."

Brother LUCIUS B. CHILDS was born at Woodstock in this State, whence at an early age he was sent by his father to Salem, Mass., where his education was committed to the supervision of the Rev. Dr. Bolles, his maternal uncle. After leaving Salem, he came to Hartford, (when about seventeen years of age,) entered, as a clerk, the employment of Messrs. Bolles & Day—was afterwards, for a period of eight years, connected in business with Mr. Edward Bolles—married, and subsequently formed a partnership with Mr. John C. Dickinson, with whom (in the firm of Childs & Dickinson,) he remained until his death.

These are the most prominent events of our brother's life—and ordinary enough, to be sure, they are, but they do not constitute the history of the man. His departure has made an aching void in our hearts, which one merely greater would fail to fill. He was one of those, of whom it might be said, he lived "leaning on Jesus' bosom," and—blessed be God!—we do not fear to add, he was "one whom Jesus loved." We do not refer alone to that natural loveliness of disposition—kindness of heart—cheerfulness of social temper, and susceptibility to the sorrows of others, with which he was so eminently gifted. Much as we admired and loved him for these, they were not meritorious in his sight. He depended on no such frail support for acceptance with his God. He leaned upon the atonement of Christ alone.

It is now about six years since he, in connection with three other young men, generously offered very liberal pecuniary assistance to the South Baptist church, then feebly struggling amid the sorrows and perils of infancy—on condition that they would invite the Rev. Robt. Turnbull to become their pastor. The proposal was accepted, Bro. Turnbull was called by the church and came, and the result proved their subscription to have been a loan to the Lord—the best of paymasters. A revival commenced under the labors of the new pastor, and among its first fruits were these four young men, who thus, as then appeared, had been made instrumental by the Spirit, in laying the foundation of their own conversion to God. Then it was that our departed brother learned the lesson, of which he never afterwards lost sight, that a gentle nature, without faith in Christ, is not lovely in the sight of Him whose searches are the soul's secret chambers—and that the only fountain of true loveliness is a heart conformed to the will of God. He rested no more in himself, but sought a refuge in Christ, and since that time, has lived, as all can testify, "leaning on the bosom of his Saviour." He has walked in heavenly conference with the Lamb. Who among us has been more faithful—more consistent? Who more devoted to the Redeemer's cause? Whose substance has gone more freely to support the gospel of the blessed God? Who could have been more hardly spared from the church? Alas! let Zion answer by her tears—for a column of her temple hath fallen, and a beauty hath departed from the courts of the Lord's house.

For now two or three years, Bro. Childs has been afflicted with the disease to which at last he fell a victim. It was a species of consumption, which, while it preyed upon the body, seemed greatly to derange the functions and destroy the elasticity of the mind. As a natural consequence, he lost in a great measure the buoyancy of his spirits, and the brightness of his hope of the future. He clung to earthly ties with all that tenacity of life and delusive anticipation which are characteristic of the malady, and while his friends beheld the ravages of the latent worm upon all the glory and beauty of his manhood—he, sinking hourly into the grave—yet talked of summer skies, green fields and laughing brooks—the smiles of congenial nature, which he fancied he was soon to enjoy. And, verily, he hath not been disappointed—for doubtless, now he ranges with

buoyant step, and powers new and glorious, the verdant hills of Paradise—and wanders in converse sweet with John and David, and the great Shepherd of Israel himself, thro' celestial pastures and by still waters.

"In the blessed kingdoms meek of joy and love.

There entertain him all the saints above,  
In solemn troops, and sweet societies,  
That sing, and singing, in their glory move,  
And wipe the tears forever from his eyes."

On Monday morning, he awoke to the beauty of a vernal sky, and smiled with pleasure as he looked upon the glowing tokens of the goodness of God. He stood within a few hours journey of the shadowed valley, but he knew it not. And when at last his feeble light flickered a moment and went out, it was as gently as the taper in its socket.

"Like a shadow thrown

Softly and lightly from a passing cloud,  
Death fell upon him where he lay reclined,"

and so he passed away. And it was meet and beautiful that so he should die as he had lived—breathing his life out on the bosom of his Saviour. The slight anguish which wreathed his lip in the hour of dissolution, could not unthrust the old familiar smile, which he ever wore upon his brow and lip, the exponent of a loving heart, and we found it there, who had known and loved it, upon his burial day—in the mournful casket, where it lay enshrined. Death

"dared not steal the signet-ring of heaven."

But we have seen our brother—living and dying—that disciple whom the Saviour loved, and leaning on that Saviour's bosom. And were we to follow his spirit in its trackless pathway to the skies—should we not trace it to its wonted resting-place at the right hand of the Majesty on High? Oh, who of us can doubt it? To question it for a moment, would be to question equally, every token which the Bible gives, whereby we may know the children of God—and mourn for our departed friends, as having a glorious hope for them that they have gone to be with Christ. Then weep, weep on, widowed mother—orphans—bereaved parents—lonely brother—ye, to whose grief we will not presume to offer consolation—weep on, and find relief in tears—for truly your loss is great—and who would have it less? That which was so dear to you, his Saviour also loved, and has been his passport to that Saviour's bosom. Blessed thought! let it temper and hallow our sorrow while we mourn—that what constitutes the greatness of our loss, is the very element of his eternal gain.

#### Ye are our Epistles.

The following literary curiosity was published in the American Baptist Magazine for September, 1809. It is the production of a Rev. Mr. Berridge, and was first published in the Evangelical Magazine.

#### "YE ARE OUR EPISTLES."

This was the language of the great apostle Paul, (who in his own eyes was less than the least of all saints) in an address to the Corinthian church, the members of which had been some of the most abandoned characters. And to whatever place the apostle went, where letters of commendation were required of the visiting ministers, he pointed to those conspicuous converts who were living epistles, and so eminent as to be "known and read of all men." The change in them was so great as to render it evident to every one. The drunkards were become sober; the dishonest, just; the miser, liberal; the prodigal, frugal; the libertine, chaste, and the proud, humble. To these the apostle appealed, for himself and fellow laborers, as letters of commendation, who were living epistles at Corinth, and as lights in the world.

In an epistle, there must be paper, or parchment, a pen and ink, a writer, and somewhat written.

1. The paper or parchment, we may consider, in these divine epistles, as the human heart, which some people say, is as clean as a white sheet of paper. But if it be so on one side, it is as black as sin can make it on the other. It may appear clean like a white sheet without, but it is full of all sorts of uncleanness and defilement within.

2. The pen may well be compared to the ministers of the gospel who are used in those living epistles as such; and many of them are willing to acknowledge themselves very bad pens, scarce fit to write with, or any way to be employed in so great a work.

It seems they have been trying for many years to make good pens at the universities. But after all the ingenuity and pains taken, the pens which are made there, are good for nothing till God has nibbed them. When they are made, it is well known the best of pens want mending. I find that the poor old one that has been in use for a long while, and is yet employed in scribbling, needs to be mended two or three times in a sermon.

3. The ink used in these divine epistles, I compare to the influences of divine grace upon the heart; and this flows freely from the pen when it has a good supply from the fountain head, which we constantly stand in need of. But sometimes you perceive that the pen is exhausted and almost dry. Whenever any of you find it so, almost dry at the Tabernacle, St. Anne's or Tottenham Court chapel, and are ready to say, "O, what a poor creature this is! I could preach as well myself." (that may be true, but instead of these sad complaints) lift up your hearts in prayer for the poor pen, and say, "Lord give him a little more ink."

But if a pen is well made and quite fit for use, it cannot move of itself: there must be an agent to put it in motion, &c.

4. The writer of these glorious and living epistles is the Lord Jesus Christ. Some people talk about, and are very curious in fine writing. But there is something in the penmanship of these epistles, which exceeds all that was ever written in the world. For as the Lord Jesus Christ spoke so he writes as never man wrote or spoke. One

superior excellence in these epistles is, that they are all so plain and intelligible, as to be known and read of all men; and the strokes will never be obliterated.

As pens cannot move of themselves, so we profess, when we take on us the sacred character, to be moved thereunto by the holy Spirit. Nor can we move, to any good purpose, without his divine assistance.

Lastly, In all epistles, there must be somewhat written. Many things might be said here, but I shall include the divine inscription of these epistles in repentance, faith and holiness. Repentance is written with a broad-nibbed pen, in the old black letter of the law, at the foot of Mount Sinai. Faith is written with a fine-quill pen, in fine and gentle strokes, at the foot of Mount Calvary. Holiness is gradually and progressively written, and when this character is completely inscribed, the epistle is completely finished and sent to glory.

#### The Apostolical Succession.

The following plain and powerful argument against the Popish and prelatical doctrine, on the subject of the succession, is taken from a recent number of the London Record, a very excellent Episcopal periodical.

"About a century since, there lived an honest oilman in London who left behind him an orphan of such promise, that a noble lady offered him an university education for the church, with her patronage afterwards. This offer, which set before him a certain provision for life, the youth declined; casting in his lot with the Independent Dissenters, among whom he lived and died, the minister of one of their meeting-houses in a country town. He left behind him a little volume, entitled, 'The Rise and Progress of Religion in the Soul,' of which it is but moderate praise to say that it has been the means of conferring 'the gift of the Holy Ghost' on more souls than any bishop since the apostles' time can hope to welcome as his spiritual children. . . . Just fifty years after, this little book fell into the hands of a young gentleman of gay and worldly habits, immersed in pleasure and public business, and who though baptized and confirmed in the church, and educated at one of our universities, was an utter stranger to the very first rudiments of spiritual religion. It was read and thought over, and in his case, as in thousands of others, it was made the means of changing his heart. He became a 'new man'; he received 'the gift of the Holy Ghost'; and the medium by which this entire change was effected, was that little volume, the work of a Dissenting minister—'The Rise and Progress of Religion in the Soul.' But the change became manifest by its fruits. The young gentleman himself, though only a layman, felt inwardly moved to become a teacher of religion. He writes and publishes a book called 'A Practical View of Christianity'—of which it may perhaps be said with truth, that the good wrought by it emanated that done by the volume to which its author owed his conversion. . . . We pass on a few more years, and we behold a volatile young clergyman, who has just taken orders, without any just or serious views of his responsibilities, and without any personal knowledge of that Christianity which he has undertaken to teach. A copy of the 'Practical View of Christianity' is put into his hand. He opens it; is arrested by the power of the Holy Spirit; the night passes on, but he is unable to lay down the book until its perusal is completed; and he rises up a changed man. And the fruits of this change, even if we only think of what has already passed, have probably exceeded either of the former. But when we add together the three works, 'The Rise and Progress of Religion in the Soul,' 'The Practical View of Christianity,' and the 'Annals of the Poor,' and contemplate their united effects on the church of Christ—not in England only, nor merely in Europe, but throughout the world—how do these squabbles about 'apostolical succession' fade into insignificance, or only excite a feeling of indignation, that men's minds should be drawn aside from realities, to dispute about external forms and points of order. . . . When we trace up the 'Annals of the Poor' to its providential cause, and find it to spring out of the 'Practical View of Christianity'; and then follow that work upwards to its source, 'The Rise and Progress of Religion in the Soul,' and find its author a Dissenting minister, we call to mind from whom 'all holy desires, all good counsels and all just works do proceed'; and we see, in the evidence of undeniable fact, that it is not true that the 'gift of the Holy Ghost' is limited, as Messrs. Keble and Newman would teach us, to any external lineage of so called 'apostolical succession.'

#### The Religious Paper.

The views expressed in the following paragraphs which we extract from an article in the N. Y. Evangelist, accord so well with our own, that we are induced to present them to our readers; and with a special request that they will not pass them without a reading. The immense, incalculable influence of the religious press is one of the most important realities of the present age. If that influence is as good as it is great, every friend of his kind is solemnly bound to do all in his power to increase it.—Chr. Reflector.

The religious paper, as it is designed for family use, ought, moreover, to furnish a good portion of select literary reading. It is very seldom that our religious papers publish fictitious articles, owing, we presume, to the difficulty of procuring those of a high order of talent, sufficiently compact for their columns. It is, however, an inquiry worthy of consideration, whether the chastened imagination of some of our finest Christian writers might not thus accomplish a good service for the families whom we are accustomed to address. We are aware that this measure should be employed to a limited extent, and with great caution and skill, and we are reminded, even while we write, of one or two ridiculous failures in this line. Still, there is truth and use in the



principle, else the Saviour would never have employed it in so many beautiful parables.

Apart, however, from this question, there is a wide field for the religious journal to occupy in the general cultivation of a purer literature. The whole encyclopedia of elegant, chaste, and instructive compositions, is open for extracts and choice selections. A large number of living writers, accomplished in all respects for such a service, can be enlisted for a just and proper remuneration for their labors. In their behalf, as well as in the case of the Christian ministry, we recognize the principle, that the laborer is worthy of his hire.

When we consider the feeble patronage which has been enjoyed by some of our excellent weekly journals, and the straitened circumstances in which they have been obliged to labor, we wonder at their having accomplished so much, rather than that they have done no more. Very few families, who have even habitually read for years, have ever reflected on the vast amount of good reading which they have supplied, or on the long list of distinguished writers, both English and American, with whom they have thus been made acquainted. Bind up all the numbers which you have received in ten or twenty years, and then count all the volume in your library which you have been induced to procure through their advertisements and recommendations, and you will be able to judge what has been the influence of the religious journal in your acquisitions of knowledge and general intellectual cultivation. In all changes of the weather—*faithful as the mails*—it has come, bringing to your vision ten thousand wonders of divine providence, of which otherwise you would not have been informed, and countless thoughts of master-minds, which otherwise would never have warmed your hearts, nor elevated your conceptions. Its very controversies have given a zest and life to its pages, which produced the noble effect of compelling you to think—one of the richest benefits which the press ever confers.

While, however, we give all credit to the religious press, for what it has done, we would speak still more strongly of the necessity of elevating its standard, and enlarging its sphere. As the purposes of its existence transcend infinitely all those of secular journals, or those of a literary character merely, so should its power, its intelligence, its genius, correspondingly transcend. For this it must have positive encouragement. The voice of the pulpit must be lifted in its favor. The visit of pastoral fidelity must introduce it to every family.

It is not enough that our guardian-teachers remonstrate against injurious reading. The rising millions of our youth will have information, discussion, entertaining reading, and the means of knowledge. If they only knew how much of these may be furnished in a religious paper, and that a larger amount is actually furnished than by secular journals, they would hail its visits with delight. Let then the claims of the religious paper be considered, by scholars and teachers, public citizens and magistrates, children and parents, people and pastors. Give an impulse to these journals, and you also encourage all other good publications, whether in a periodical or more permanent form. You strengthen both civil and domestic order, and promote both general knowledge and pure religion. You rear ramparts of defence around your dearest interests, and enlist a powerful cooperation in your holiest endeavors.

## REVIVALS.

From the Bap. Record.

**SHILOH CHURCH**—nine have been baptized during the month. Br. Raymond has entered upon his labors as pastor of the church.

**In Haddonfield, N. J.**, twelve have been added to the Baptist church recently, and others are expected.

**In Inasburg, Vt.**, twenty-seven have been added to the church.

**In Berby, Vt.**, an extensive revival is in progress. Seventeen have been baptized.

**At Albany, Vt.**, forty have been added to the church during the winter.

**At Warner, N. H.**, 60 have been added to the Baptist church since September.

**In Western New York**, extensive revivals are in progress. The Baptist Register furnishes notices of additions in Erie county—At Evans, 24—Springville, 38—Collins, 22—Sardinia, 20—Wales, 22—Farmersville, 56—Berlin, 71—Nassau, 13—Broadalbin, 13—Franklinville, 96—En-ton, 68.

**Almost every church of every religious denomination** between the lakes have experienced more or less of a revival during the past winter. The Baptist churches in Romulus, Ovid, Lodi, Covert, Bennettsville, Enfield and Trumansburg, have all had very blessed seasons. About 30 have been baptized into the church in Covert, under the pastoral labors of Br. Bateman; and probably, one hundred and fifty or more, have been brought into the kingdom in the other five churches named.

**At Clyde, Wayne, Co. N. Y.**, about one hundred have been received.

**At Fort Ann, N. Y.**, seventy-five received the right hand of fellowship at the last communion season—Weedsport, twenty-six—Logansport, fifty—Lafayette, seventeen—Greenville, seventy-five.

**About fifty protracted meetings** are going on within 20 miles of Albany, all of them connected with general revivals of religion. Twelve protracted meetings are in progress in the city itself.

**Onto**—The Cross and Journal furnishes interesting accounts of revivals at Norwalk, 63 baptized—Monroeville, 30—New Haven, 22—Twelve Mile, 25.

**At Belvidere, Ill.**, 60 have recently united with the church.

**Missouri**—From the Missouri Baptist, we learn that fifty-two were baptized at Bethel, Cole Co.—thirty at Columbia, twenty-five at Millersburg.

**At Juliet, Ill.**, a correspondent states that there has been a general and powerful revival of religion.

**SENECA FALLS, &c.**—We have heard by a private source of a remarkable revival in this place, but we begin to ask of what place we do not hear

something of the kind. The whole western part of this State appears to be moved by the power of the gospel. Revival follows revival, and accessions most numerous are made to almost all evangelical churches. Really we hope that the general tone of religious feeling is rising, and that the mass of the unregenerate are becoming more sensible to their obligations, their responsibilities, and their fearful dangers. The Lord grant that the numerous plants introduced into his earthly garden, may be so watered and cherished by the influences of his Spirit and the instrumental care of his churches, that they may grow up in health and vigor, and bear abundance of fruit to the glory of their heavenly Husbandman and the benefit of this world of immortal spirits.—Bap. Ad.

From the Christian Reflector.  
Rhode Island Anniversaries.

**DEAR BR. GRAVES**—The anniversaries of several of our benevolent societies were held during the week in this city; the following brief notices are all that can be furnished at the present time.

The "R. I. Sabbath School Union," composed of different denominations, held their annual meeting in the First Baptist Church, on Monday evening, April 10th, the Rev. Dr. Tucker in the chair. The annual report of the Board was presented by the Secretary, Rev. E. K. Fuller. It was an interesting document, and encouraging to the lover of Sabbath Schools. Notwithstanding the political troubles of the State during the year, the Union has been able through the blessing of God to accomplish much good. In no single year, except the one immediately preceding, has so large a number of conversions been reported; from one half of the schools no report was received, the others reported 108 teachers and 503 scholars, as converted during the past year. Connected with the Union, there are 1953 teachers and 13,544 scholars, of whom 2,316 are in bible classes. The report mentioned the increased interest which was manifested in behalf of Foreign Missions, and the efforts which children had made to contribute to send the gospel to the heathen. In some of the Schools, the monthly collections had amounted to five or more dollars, which is a greater sum than many churches contribute. I need not say that in these the Macedonian is circulated, and its cry, as you perceive, is heard. The meeting was addressed by Rev. J. N. Granger and Rev. T. C. Jameson. It was observed that there was but one other State that had so great a number of children in the Sabbath school in proportion to the population, and I believe it is the only State where the entire services of an individual are devoted to the cause of Sabbath schools.

We regret to state that the Union is about to lose the valuable services of its secretary, Mr. Fuller, having decided to resume the pastoral office, has accepted a call from the Baptist church at Centreville in Warwick, R. I.

On Tuesday, the annual sermon was preached in the Pine St. Baptist church, before the "R. I. Baptist State Convention," by Rev. Mr. Leaver, of Newport; after which the Convention was organized by the reelection of Rev. J. Dowling, as president, and Rev. T. C. Jameson, as Secretary. In the evening, the annual report was made by the Secretary, and the meeting was addressed by Rev. Messrs. Palmer, Jameson, Fuller, F. Smith, Stone and Lovell. The Convention has prosecuted its objects with its usual zeal, and God has crowned its efforts with his blessing. Several of the feeble churches that have received its assistance to maintain the preaching of the word, have enjoyed the influences of the Holy Spirit, and have reported as the result the conversion of many souls to God.

On Wednesday, at 10 o'clock, A. M., the "R. I. Baptist Sabbath School Association" convened in the Pine Street church, at which time letters were read from the schools, giving a gratifying account of their prosperity during the past year; a small number only, however, availed themselves of the privileges of the Association. We have pleasure in stating that more vigorous measures will be taken to awaken an increased interest in the meetings of the Society. In future, the Sabbath School Association will hold their anniversary in connection with the Warren Association. Rev. Mr. Dowling having declined a reelection, Mr. A. M. Gammell, of Warren, was chosen President. In the evening, the annual address was delivered by Rev. J. Smith, of Newport, on "government" as connected with the Sabbath school. I shall not attempt a synopsis of this discourse, as I expect a copy of it will be prepared for the columns of your paper. After the address, the question "How shall parents be induced to become more interested in Sabbath schools?" was discussed by Rev. Messrs. Jameson, Stone, Dowling and Hague. At the close of the meeting, Rev. Mr. Hague presented the claims of the American Philo-Italian Society.

At 3 P. M. at the same place, the "R. I. Baptist Education Society" held its annual meeting; Rev. Dr. Wayland in the chair. The report was presented by Rev. Dr. Caswell, by which it appeared that the Society had supported eight beneficiaries during the year. Their receipts were \$613.10, including \$198.52 in the treasury at the commencement of the present year.

Prof. Caswell was elected president. The meeting was addressed by Rev. Dr. Woods and by Rev. Messrs. Tustin, of Warren, and F. Smith and Caswell of Providence. On Thursday evening the Foreign Missionary meeting was held in the First Baptist church, and was addressed by Rev. Dr. Pattison, after which a collection was taken to aid the operations of the Board. All the meetings of the week have been pleasant, and we hope profitable, and some good impressions made that will result in appropriate action. Now that the political agitation of the State has subsided, we shall expect that greatly increased efforts will be made to sow the good seed in that community, accompanied with the earnest prayer that God will bless the reapers with a rich and abundant harvest. And while our brethren shall be engaged in fertilizing their own State, we feel assured that they will not forget "the heathen in his darkness," and we confidently predict, that as much as they have done in years past to send the gospel abroad, far greater efforts will be put forth to redeem Burnham and prepare the inquiring Karen to preach the gospel to his benighted countrymen.

Providence, April 14.

## Scotland.

Great preparations are making in Scotland for the new secession of Nonintrusionists from the Established Church. Members of the body are perambulating the country, giving lectures and canvassing for support for the "free Presbyterian Church." The project in which Dr. Chalmers takes the lead and an active part, is to create a general fund by subscriptions, which is to be distributed in allowances for the support of the several churches and their ministers; an arrangement intended to protect the poorer congregations from the hostility of the upper classes. Dr. Chalmers announced at a lecture in Glasgow, that, in his capacity of convener of the financial committee, he should, at the first general assembly, support an equal distribution of the funds. He also mentioned the sacrifices which several ministers had made.—Willmer and Smith's European Times.

## American and Foreign Sabbath Union.

Agreeably to public notice, a number of gentlemen met at the Old South Chapel, Boston, on the 27th of March, 1843, to consult upon the best ways and means of promoting universally the due observance of the Lord's day. The Hon. Samuel T. Armstrong was chosen President of the meeting, and Richard W. Bailey, Esq., Secretary. After prayer for the Divine guidance and blessing, and such consultation as the case seemed to require, the subject was committed to a committee of five, to consider, and report at a future meeting. A subsequent meeting was held at the same place, April 4, and the committee made the following report.—Watchman.

## Report.

The committee appointed by a number of gentlemen who met at the Old South Chapel on the 27th ult., to consider the best ways and means of promoting universally the due observance of the Lord's day, and report, at a future meeting, have attended to that service, and offer the following report, viz:

One of the best ways, in the judgment of your committee, of promoting universally the due observance of the Lord's day, and the one to which they would, at this time, particularly invite the attention of this meeting, is the formation of an Association, to be composed, at first, of such gentlemen present, as may be disposed to unite in it. And for this purpose, your committee have unanimously agreed to recommend for consideration, the accompanying Constitution.

All of which is respectfully submitted by

JUSTIN EDWARDS,  
JACOB SLEEPER,  
MOSES GRANT,  
BENJ. SMITH,  
BENJ. HOWARD, } Committee.

The Report was accepted. The Constitution was then taken up and considered, and after being amended, was adopted as follows, viz:

## Constitution.

As "the Sabbath was made for man," and the observance of it is essential to the highest social, civil, and religious interests of men; and as the violations of it are such as to call for special efforts, to promote its universal observance; and as past efforts, though not without good effects, have failed to reach the extent, and produce a general cessation of the evil; and as some system of measures, and some course of action are necessary, which shall awaken general attention, and spread a knowledge of facts through the community; which shall lead to a union of example and to the exertion of a kind moral influence which shall be commensurate with the evil, and which shall be continued till that evil shall be done away, Therefore,

We the subscribers, for the purpose of promoting our own good, and that of our fellow men, agree to form ourselves into an Association for the above mentioned object; and for that purpose, adopt the following Constitution, viz:

ARTICLE I.—This Association shall be called, THE AMERICAN AND FOREIGN SABBATH UNION.

ART. II.—The object of this Union shall be, by the universal diffusion of information, by the example and kind moral influence, to endeavor to persuade all persons to abstain from worldly business, traveling and amusement, and attend the public worship of God on the Lord's day.

ART. III.—All persons who sign this Constitution shall be members of this Union.

ART. IV.—Distinguished friends of the Sabbath, on recommendation of the Executive Committee, may be elected as members of the Union.

ART. V.—The officers of all local Sabbath Unions formed on the basis of this, shall be members of this Union.

ART. VI.—The officers of this Union shall be a President, Vice Presidents, Secretary, Recording Secretary, Treasurer, and Auditor, who shall perform the duties customarily assigned to such officers, and shall hold their offices till others are appointed.

ART. VII.—There shall be an Executive Committee of five members, who with the Secretaries, who shall be members, officio, shall direct and superintend the concerns of this Union; fill such vacancies as may, in their judgment, be best adapted most extensively to accomplish its benevolent object.

ART. VIII.—The Secretary, under the direction of the Executive Committee, shall devote his time and attention to the object of this Union. And in the execution of the duties of his office, he shall make appropriate communications to professors of religion of every name; to professional men, and men in public life; to parents, teachers, and guardians; to youth of all descriptions, and especially such as from their situation are peculiarly exposed to violations of the Sabbath; and set before them the pernicious tendency and ruinous consequences of this degrading and destructive vice; and the great and numerous blessings which are connected with the due observance of that day; and he shall labor in all suitable ways, in connection with the friends of this cause, and in reliance on the Divine blessing, to induce all persons to abstain from worldly business, traveling and amusement, and to attend the public worship of God, on the Lord's day.

And the members of this Union, would ever be deeply impressed with the truth, that while all appropriate means should be diligently and perseveringly employed for the accomplishment of this

great and good object, their dependence for success must be placed on Him who is "Lord of the Sabbath," and who can, through human instrumentality, cause it to be remembered and kept, according to his will, throughout the earth.

ART. X.—There shall be an annual meeting of this Union to hear the Report of the Executive Committee; appoint officers; and transact such business as may regularly come before it.

ART. XI.—This Constitution may be altered, on recommendation of the Executive Committee, by a vote of two thirds of the members present, at any regular meeting.

The gentlemen present who were disposed, then gave in their names, and became members of the Union.

## Smith on Universalism.

The Universalists have made a great ado about M. H. Smith, and his book on Universalism. And none who read it, and see what a clear and triumphant exposure of that heresy it is, will be surprised that they do. A correspondent of Zion's Advocate replies to their multiplied charges in a strain of sarcasm, as keen as it is merited. "Why, gentlemen," he says, "if the book is false and delirious, why not prosecute the author? The law is open. I am told one Universalist clergyman did prosecute Mr. Smith for what he said of him, but finding the author had evidence to sustain his assertions, finally backed out and paid his own costs. And if Mr. Smith is 'bankrupt in character,' and 'delirious,' and a 'maniac,' why let him rave on, he surely can do no harm. You ought to pity, not to blame and censure him; and he, poor man, will soon get through all these troubles, and will as certainly reach heaven eventually, as if he had never renounced Universalism, or written such a 'wicked and slanderous' book against the Universalists. Strange that all the talent, and eloquence, and wisdom of the Universalists of New England, are called into requisition to put down the incoherent ravings of one man—and he a crazy man and a fanatic!"—Reflector.

## Christian Secretary.

HARTFORD, APRIL 28, 1843.

## Anti-Slavery Sentiments in Slave States.

Cassius M. Clay, of Kentucky, has been publishing a series of articles in the Lexington (Ky.) Intelligencer, on the subject of American Slavery, which he denounces as one of the worst evils the sun ever shone upon. The following is the concluding paragraph of one of his articles, which we trust, will not be considered strong language, when it is remembered that the sentiments originated, and first saw the light, in a slave State.

"Though no Athenian trumpet may hurry through the assembled and terrified people in bitter anguish, crying aloud—'Will no one speak for his country?' yet, from mute and unresisting suffering and down-trodden innocence, there comes up a language, no less powerful to awaken whatever of sympathy and manly indignation may be treasured up in bosoms, nurtured on Kentucky soil—rich in associations every way calculated to foster all that is just, honest and true—without which chivalry is a crime, and honor but an empty sound! For them once more, then, I denounce those who would by legislation or otherwise, fix the bonds of perpetual slavery and the slave-trade upon our native State. In the name of those, who in all ages have been entitled to the first care and ultimate protection of men, I denounce it. In the name of them, who, in 76, like those who sent back from Thermopylae the sublime message 'go tell it to Lacedaemon that we died here in obedience to her laws,' illustrated by their blood the glorious doctrines which they taught, I denounce it. In the name of Christianity, against whose every lovely and soul-stirring sentiment it forever wars, I denounce it. In the name of advancing civilization, which for more than a century, has with steady pace moved on leaving the Cimarron regions of slavery and the slave-trade, far in the irrevocable and melancholy past, I denounce it. In the name of the first great law which, at Creation's birth, was impressed upon man, self-defence, unchangeable and immortal as the image in which he was fashioned; and in His name, whose likeness man was deemed not unworthy to wear, I DENOUNCE SLAVERY AND THE SLAVE-TRADE FOREVER."

**THE REVIVAL IN ALBANY.**—The editor of the Baptist Advocate has spent a day or two in Albany, and while there took some pains to ascertain the effects of the late revival, the number of conversions, &c. The number, according to the most probable accounts, is between two and three thousand, of which number the Baptist churches have received not far from 700. The tone of feeling is greatly modified, and but little, if any, opposition to religion is now manifested. "A great work has doubtless been wrought at the seat of our civil government," says the Advocate, "and one which will affect its character during ages."

Elder Knapp left our city on Saturday morning. The meetings are still kept up, having been transferred during the present week to the Third church. Notwithstanding the inclemency of the weather, the meetings at the Second church were well attended; and many seemed deeply concerned. Conversations occurred every night, and the places thus left vacant were supplied by others who came forward for prayer and conversation. From 30 to 40 professed conversion.

At the Fourth church, meetings have been regularly kept up at night by the pastor with the aid of the private members of the church. About 50 have been converted.

On Lord's day, Eld. Jeter, pastor of the first church, baptized 5; Eld. Magoon of the Second, 16; Taylor of the Third, 2; and Campbell of the Fourth, 17.—Rel. Herald.

A letter published in Bennett's Herald, (rather questionable authority, by the way,) says he was ordered to leave the city in twelve hours, which he accordingly did. "Several remarks, indicative of his principles," says the writer, "were suffered to drop during his first discourses which drew forth the warning voice of his brethren in the ministry." Subsequently he gave notice that he should preach to the colored population of Richmond and Manchester on a certain evening, but was forbidden by the Mayor and city council. Thursday evening previous to his departure, some remarks of his gave offence to somebody, and he was ordered (by the mob, we suppose,) to leave the city within twelve hours.

We should think the peculiar institutions of the

South stood upon a very ticklish foundation when a single humble individual can throw a city as large as Richmond into confusion,—arouse the attention of the city authorities, and create such a feeling throughout city as to cause his expulsion. Better get rid of the "peculiar institution" and then freedom of speech can be safely tolerated.

## Education Society.

Among the many calls upon the liberality of our brethren, the wants, and the claims of the Conn. Baptist Education Society may be in danger of being overlooked by our friends. It should not be concealed that the Treasurer is now in advance for the support of the beneficiaries under our patronage Sixty dollars, and new appropriations are to be made in June, for which the honor of the Society is pledged. It is therefore absolutely necessary that the friends of ministerial Education bestir themselves without delay, to replenish the treasury at the annual meeting of the Society in June.

The Lord appears evidently to appeal to the churches in this matter, inasmuch as in the numerous revivals with which he is blessing our Zion, he is calling our young men to the solemn work of preaching the gospel, and in most instances he calls those who have not the pecuniary means for that intellectual culture which is necessary to enter successfully the field of gospel labor. It is then for us to say, whether we will respond to this call.

Much more might be said, but I trust our brethren in the ministry, and all whose hearts the Lord has opened, will be forward to the performance of their duty in this matter. Times are hard, I know, but what saith the Lord of the harvest—"Bring ye all the tithes into the storehouse, and prove me now herewith, saith the Lord, if I will not pour you out a blessing." It is safe obeying the voice of the Lord. JOHN.

## The Baptist Record.

This little paper is published by the American Baptist Publication and Sunday School Society, at Philadelphia. It has passed through several changes in its editorial department, since we became acquainted with it, having been conducted at one time by several of the city pastors, and at another by the Corresponding Secretary of the Society. A change in the Secretaryship has recently caused another change in the editorial department of the Record. The Rev. J. Lansing Burrows, pastor of the Sansom street church, is at present conducting the paper, without the hope of fee or reward; and we are glad to find that in addition to his pastoral duties, he succeeds in making quite a racy little sheet of the Record. The following well-turned paragraph is from the last number of that paper.

**QUERIES ANSWERED.**—The Baptist Record of this city publishes weekly a column or two of conversions and baptisms which occur in different parts of the country. We think it would be well to record also the sex, age, and intellectual condition of the converts—the time they remain in the church—and the character they exhibit after their conversion—and especially to notice *how often* they had previously been converted, and *how soon* they will be likely to need another conversion. These additions would give interest to the list, and at the same time, perhaps, prevent a little of that vain-glorious which its publication imparts to the ministers whose names are made to figure in it. We shall be pleased to witness the adoption of this suggestion."

The above is from the Universalist paper of this city. We can answer definitely only concerning the church of which we are pastor, but presume that a similar response could be made by many others. The number received by baptism into the Sansom st. church in two years and six months, is two hundred and fifty. "Sex"—one hundred and eighty females—seventy males—"Age and intellectual condition?" Old enough to choose for themselves, and too intellectual to be deluded by the sophistries of Universalism—"The time they remain in the church?" They are ALL yet in the church, either the one they first joined, or one into the neighborhood of which they have removed. "How often previously converted." Probably frequently, some from moralists to universalism, and then very naturally to deism or atheism, or indifference, but being as we hope now regenerated, they will never be likely "to need another conversion."

Will the Nazarene inform us what is the probable number of Universalists who engage in daily prayer with their families?

**NEW WORK ON THE PROPHECIES.**—We have received a prospectus from the Rev. I. T. Hinton of St. Louis, already favorably known as the author of the popular work, the "History of Baptism," in which he proposes to issue in eight semi-monthly numbers, his views on the fulfilled and unfulfilled prophecies of Daniel and John.—Mr. Hinton says he has made this topic the subject of careful investigation for nearly thirty years. The eight numbers will make a 12mo volume of 380 pages, and we hazard the opinion that it will be a work of no ordinary merit; although we think the unfulfilled prophecies of Daniel and John may require the light of years yet to come, before their true meaning can be known.

**"ADDRESSED THE THRONE OF GRACE."**—A friend of ours, reading an account of a dissenting meeting, a few days since, in which this phrase occurred, remarked, that it was one of the best descriptions of extempore prayer that had ever been given; that they were not so much confession of sin, or thanksgiving for mercies, or petitions for pardon and blessing, as addresses to the Deity.—Church Chronicle.

The expression never was a favorite one with us; but we should like to know what a man addresses when he reads a prayer?

## Baptist Anti-Slavery.

We should have advised our friends of the Anti-Slavery cause, that if the paper reached us. As it is from the New Hampshire, much as the sentiment is.

The Executive Committee of the Slavery Convention, have of May as the time for holding meeting will be held in permanent organization, is a subject which is well matured before a people. We have hoped a day in their missionary operations is still our desire. But we to that effect, we are unable to do so. We hope the above mentioned friends of Missions; friendly to the above mentioned kind and Christian spirit, interchange of views on the Such a meeting, rightly conducted, would be a most profitable one. Let wisdom be implored for the adoption of such measures, and the salvation of the heathen.

## Another.

Orestes A. Brownson, once known in this city, and soon after learned, or an Atheist, and a fatalist, afterwards as a Unitarian, and in a paper, of which some recent discoveries he professes to have been other things, in favor of B. says:

"The more we study Calve struck by its profoundly ing is admitted as an integral mere caprice. We stand in of human nature it every true philosophy of human nature logically reproduce the whole apparently least significant. It has been in this way that our present understanding logically established the new fore we were aware that to our surprise we have not on all the great essential point, thought, but even the exact have stood in awe of the miracle, and exclaimed, He also has made the church to it, as a visible manifestation and power, and love, of the any article of its faith or discipline, the arch. We do not at all."

He proposes to tell in or where is the true Calve.

**GENERAL PEACE CONVENTION.**—The Peace Society have, after led a Convention of the out the world, to meet June next, "to deliberate under the Divine blessing evil and inexpediency of war, and to promote peace." All persons not, whether at home or seat in the Convention.

Communications designed if forwarded to the American postoffice, 13 Tremont Row, ward.

**ISLAND OF MADEIRA.**—a native of Madeira, and a Baptist preacher in that Island, visited to this mode of baptism as practiced in the churches are all provided, and are sufficiently capacious for the of the ordinance."

**HAYTI.**—The revolution President Boyer has been guilty of treason against the nation dated March 10, with a large quantity of arms, and arrived at one from whence he intended to leave the island. Three Provisional Departments, the Interior—W constituent assembly was diately to take measures new Constitution.

**Conn. Washington Tot.**—At a meeting of the E in this city on Wednesday following resolution was Resolved, That JEREM employed to visit the several whose business it shall be the State Society, distribution, and assist the county, and the Agents in publishing the designs of its organization, and in ities to become auxiliary.

We learn that Mr. B on the duties of his ap travelling will permit, a the State. We think tious one.

**STEAMBOAT ACCIDENT.**—hegan on her passage on York to Stonington, but slightly scalding three pe on deck, and the explosio but very little damage to 150 passengers on board dent occurred near Hur towed back to the city.



## Baptist Anti-Slavery Convention.

We should have advised our friends of the meeting of the Anti-Slavery Convention in Boston before this, if the paper containing the notice had reached us. As it is, we substitute the following from the New Hampshire Baptist Register, inasmuch as the sentiments accord exactly with our own.

The Executive Committee of the American Baptist Anti-Slavery Convention have appointed the first Wednesday of May as the time for holding the next anniversary. The meeting will be held in Boston. The establishing of a permanent organization for sustaining missionary operations, is a subject which will be presented to the Convention for action. This is a grave subject, and should be well matured before a permanent organization is attempted. We have hoped a division between Northern Baptists and their missionary operations might be avoided; and such is still our desire. But whether there will be any overtures to that effect, we are unable to say.

We hope the above meeting will be fully attended by all the friends of Missions; by those opposed as well as those friendly to the above measure; and that, dictated by a kind and Christian spirit, there will be a free and full interchange of views on the subject of missionary operations. Such a meeting, rightly conducted, may do great good. Let wisdom be implored from above, and may God in infinite mercy direct his children by his unerring Spirit to the adoption of such measures as will best promote His glory and the salvation of the heathen.

## Another Somerset.

Orestes A. Brownson, a gentleman who was once known in this city as a Universalist preacher, and soon after leaving it, a Fanny Wright man, or an Atheist, and next as a Transcendentalist, afterwards as a Unitarian, and more recently as a Trinitarian, is now publishing in Boston in a paper, of which he is one of the editors, some recent discoveries in religious truth, which he professes to have been led to believe. Among other things, in favor of the Catholic church, Mr. B. says:

"The more we study Catholicism, the more deeply are we struck by its profoundly systematic character. Nothing is admitted as an integral part of it, arbitrarily or through mere caprice. We stand in awe of the perfect knowledge of human nature it everywhere evinces. Start with a true philosophy of human nature as your data, and you may, as a visible manifestation of the wonderful wisdom and power, and love, of the Invisible God. To strike out any article of its faith or discipline, is like striking out the key-stone of the arch. We must accept it as a whole, or not at all."

He proposes to tell in another number, "which, or where is the true Catholic church."

GENERAL PEACE CONVENTION.—The London Peace Society have, after much consultation, called a Convention of the friends of Peace throughout the world, to meet in London, on the 22d of June next, "to deliberate upon the best means, under the Divine blessing, to show the world the evil and inexpediency of the spirit and practice of war, and to promote permanent and universal peace." All persons nominated by Peace Societies, whether at home or abroad, will be allowed a seat in the Convention.

Communications designed for the Convention, if forwarded to the American Peace Society's depository, 13 Tremont Row, Boston, will be forwarded.

ISLAND OF MADEIRA.—The Rev. J. Gonsalves, a native of Madeira, and for several years a Baptist preacher in that island, has recently returned on a visit to this country. Speaking of the mode of baptism as practised there, he says that sprinkling and pouring is unknown. "The churches are all provided with baptisteries sufficiently capacious for the proper administration of the ordinance."

HAYTI.—The revolution in Hayti is over.—President Boyer has been formally deposed as guilty of treason against the state, in a Proclamation dated March 10. Boyer had left Hayti with a large quantity of doubloons in his possession, and arrived at one of the British islands, from whence he intends to sail for England. The island is at present under martial law. Three Provisional Departments have been established, the Interior—War, and Finance. The constituent assembly was to be convoked immediately to take measures for the adoption of a new Constitution.

## Conn. Washington Total Abstinence Society.

At a meeting of the Executive Committee held in this city on Wednesday, April 12th, 1843, the following resolution was passed:

Resolved, That JEREMIAH T. BEEBE be employed to visit the several towns in this State, whose business it shall be to solicit donations to the State Society, distribute Certificates of membership, and assist the Vice-Presidents in each county, and the Agents in each town, in accomplishing the designs of the Society, in perfecting its organization, and in inducing the town Societies to become auxiliary thereto.

We learn that Mr. Beebe intends to enter upon the duties of his appointment as soon as the travelling will permit, and visit every town in the State. We think the appointment a judicious one.

STEAMBOAT ACCIDENT.—The steamboat Morgan on her passage on Monday last, from New York to Stonington, burst one of her boilers, slightly scalding three persons. The boilers are on deck, and the explosion was outward, causing but very little damage to the boat. There were 150 passengers on board at the time. The accident occurred near Hurlgate, and the boat was towed back to the city.

PHILADELPHIA.—At the Pastoral Conference held Monday, April 18, the number of baptisms reported for Philadelphia and vicinity the month previous, was three hundred and ninety.

SOUTHERN LITERARY MESSENGER.—The April number of this periodical is well filled with choice literary productions. The leading article on 'The Religious Uses of Music,' is from the pen of the Rev. E. L. Magoon, pastor of one of the Baptist churches in Richmond, and is a well written essay.

Rev. David Bennett, of Manchester, has removed to Burlington, Conn., where correspondents are requested to address their communications.

"ADVANCING BACKWARDS."—The Legislature of New York has repealed the Bill granting the right of trial by jury to persons claimed as fugitive slaves.

## Selected Summary.

From the Boston Times.

## The Cook and Gardner Case.

NORFOLK, (Va.) April 13, 1843.

MR. ROBERTS.—Dear Sir:—I am now in the hotbed of excitement; I have just returned from the court house where Cook is on trial. The evidence of his guilt is, to my mind, clear and conclusive, but he is a very wealthy and respectable lawyer, his brethren rally round him, and he will undoubtedly be acquitted. He sits very composedly by the side of his father, in the prisoner's box, and has employed his jackknife very industriously and effectively upon the bench before him. He has been supplied with a stick to write now, with which he amuses himself, chewing tobacco very devoutly, and conversing freely with all who have a mind to talk with him. He has a more dare-devil look, I think, than any man I ever saw. The prevalent opinion seems to be adverse to the prisoner.

Mr. Gardner was universally esteemed. I saw him soon after he was shot. He has left a widow and three children. I have visited the family. A brother of his is here and will accompany Mrs. Gardner to the New England States.

Poor Gardner was a high-minded and philanthropic man. The Cook family are very numerous and own a great many negroes. The quarrel, I am told, originated about the employment of negroes on the public works in the Navy Yard at Gosport, near the publication office of the *Old Dominion*, a paper of which Mr. G. was the editor. The Cooks raised the cry of "abolition" against Mr. G., and his denial was unavailing. He fell by the hand of Cooke. You have doubtless seen an account of the funeral in the papers.

Yours, &c.

## Death of Dr. Southey.

We regret to announce the death of Robert Southey, on Tuesday, March 21st, at his residence in Keswick. For this event his friends must have been long prepared. For the last three years he had been in a state of mental darkness, and a twelvemonth ago, he was not recognized by those who had been his friends. The cause of his mental derangement is not known. He was a poet, and his poetry was of a high order. He was a man of great energy and perseverance, and his life was a constant struggle with poverty and adversity. He was a man of great energy and perseverance, and his life was a constant struggle with poverty and adversity.

A better knowledge of the world soon dissipated these Utopian reveries. As a poet, with an exuberance of imagination seldom equaled, and a mastery of versification never surpassed—and as a prose writer, at once elegant and forcible—his name will endure as long as the language in which he wrote. The world and woman's tale of "Thel," and the almost equally wondrous "Curse of Kehama," are the poetical pieces which his fame will principally rest. As a prose writer he was a perfect model of style—easy but not feeble, stately but not cumbersome, and learned but not pedantic. Besides innumerable articles in the Quarterly Review, to which he was a principal contributor, we believe, for nearly thirty years, his chief prose works are, "A Life of Nelson," "The Book of the Church," "A History of the Peninsular War," "Letters from Spain and Portugal," "Essays on the Progress and Prospects of Society," "A History of Brazil," "Lives of the Admirals," &c. He also wrote biographies of Kirk White, and Chatterton, and edited their works, besides editing collections both of the principal and minor English poets.

He was appointed poet-laureate in 1812. He was twice married—first in early life, and again but a few years before the mournful overclouding of his intellect, to Miss Caroline Bowles, a lady whose name as a poetess had been long and favorably known to the public, and who in the last and blank years of his life watched over him with the tenderest solicitude, and did all that the most devoted affection could do to lighten the heavy load of his existence. In all the relations of life, Dr. Southey was universally allowed, by those who knew him best, to be truly exemplary. By his own family he was adored; and we have always understood that the burden of maintaining the family of a man of genius, whose irregular habits ill qualified him for the discharge of the ordinary duties of life, chiefly devolved on Dr. Southey. Advantage, we fear, was but too often taken of the kind and amiable disposition of Southey by those who were less provident, or less industrious than himself. Till his mind was unhinged, he retained his habitual kindness of disposition, and the accomplished gentleman who accompanied him a year or two ago, on a continental tour, undertaken for the sake of his health, dwelt with fond affection on the many amiable traits of his character, which broke forth amid all his suffering.

Dr. Southey was a gentleman in the best sense of the word. His house at the Lakes was ever open to all who presented themselves with suitable introduction, and there are few persons of any distinction, who have passed through that picturesque region who have not partaken of his hospitality.

The Britannia, which arrived at Boston on the 19th inst., brought out two millions of dollars in specie. Harnden & Co. took over half a million on Thursday, and were to take as much more in the course of a day or two.—*Times*, Friday eve. April 21.

It is estimated that there are about 170,000 bushels of wheat in store at Cleveland, and 80,000 bushels at Michigan city. There is probably nearly as much at St. Joseph. Of that at Cleveland, 50,000 bushels are designed for the Canadian market.

The winter has been so severe along the Upper Missouri, that whole tribes of Indians are said to be coming into the frontier for provisions.

A mechanic who has a dozen good fruit trees, will find them more useful than a dozen costly chairs, in a parlor kept for show.

Boyer, Ex-President of Hayti has fled, and is said to be on board of an English man-of-war, on his way to England.

The body of an unknown man was found on the shore of Delaware at Reeve's Eagle Point Fishery on the 18th. From a memorandum found upon his person, it is thought to be the body of Mr. Chas. K. Servoss, who has been missing for some time.

Aston Bachelier has been convicted of the murder of his wife at Providence, R. I., and recommended to mercy. He was evidently acting under the influence of delirium tremens when he perpetrated the murder.

A man named Horace Rifford, has been arrested in Wayne Co. N. Y. charged with having stabbed his brother while intoxicated, and injured him so severely that he died of his wounds.

## A Bold and Daring Robbery.

SEVENTY-FIVE THOUSAND DOLLARS STOLEN!

A daring robbery has been perpetrated at Columbus, Geo. The Baltimore Sun says: "On the evening of the 14th inst., just as the officers of the Western Insurance and Trust Company of that city, were about closing the vaults and bank for the night, three or more persons entered the banking house in disguise, secured the officers in such a state as to render them unable to give an alarm, and then proceeded to rob the vaults. They did not and then escaped. As near as can be ascertained, the following amounts were taken: \$9,000 in American and Georgia gold; \$12,500 in notes of Augusta Insurance and Banking Company, Brunswick Bank, Mechanics' Bank of Augusta and Bank of Charleston; \$4,000 in Central Bank notes; \$1,175 in Columbus Bank notes and other claims on said Bank; a package of memoranda of monies in the hands of agents of the Bank, amounting to \$3,400; in packages of special deposits, composed of \$18,000 in notes of the Bank of Charleston, \$14,000 in notes of the Bank of Darien, Georgia, and 10 or \$15,000 in various other bank notes. A reward of \$5,000 is offered for the recovery of the money, or a proportionate sum for any amount recovered, or for any information which may lead to the recovery."

A nail in that front board of the barn door, will save the expense of a new board.

MECHANICS' BANK.—We understand that at a meeting of stockholders of the Mechanics' Bank, held on Friday, it was decided by a large majority to reduce the capital stock of said bank, and resume the payment of dividends, according to the law passed at the last session.—*New Haven Register*.

EMIGRATION.—The immense emigration foretold some weeks since, has commenced. The packets have already brought out many mechanics. In June and July we may expect to see thousands of emigrants in London. A large body of tailors, painters and clerks have had meetings in London, and appointed committees to make arrangements for their embarkment to the United States and Canada. If these emigrants go into the interior, they may do well; but if they tarry in New York, they will be without employment, and spend all their little means in vain efforts to get occupation.—*N. Y. American*.

CHURCH FEWS.—In the practice of politely bowing strangers out of a pew where there is still room to spare, is there not a lack of even worldly courtesy? "Have you not mistaken the pew, sir?" blandly said one of these Sunday Churchfeels, with as emphatic gracefulness, he opened the door. "I beg pardon," replied the stranger, rising to go out. "I fear I have. I took it for a Christian's."

DR. WEBSTER has in the press a collection of papers, which will be shortly published, among which are the following: Remarks on the Revolution in France, and on the factions in Ancient Rome. An Essay on the rights of nations in war, which has a bearing on the right of search, which is now agitated. An eminent jurist considers this to be one of the best, if not the best treatise which has been published on that subject. A dissertation on the supposed moderation of temperature in modern winters. A letter from Gen. Washington on the last campaign in the war of the Revolution. Correspondence with Mr. Madison on the origin of the present Constitution of the United States. Origin of the first Bank of the United States, from Robert Morris. Origin of Amherst College in Massachusetts. Address on Agriculture. Origin of the Hartford Convention in 1814, the only correct account ever published. A brief history of political parties. Results of the author's researches, showing the miserable low state of English philology in Great Britain as well as in the United States, with several other papers.

The work, in two volumes, octavo, will be published in New York, by Webster & Clark, 130 Fulton street, New York.

## CHRONICLE AND OLD DOMINION OFFICE.

Friday, April 21, 3 o'clock, P. M. The examination of Mr. Cook, Jr., for the murder of Melzar Gardner, has just closed, and resulted in the re-mandment of the prisoner. We understand he has since been admitted to bail in the sum of ten thousand dollars!!

TREATY BETWEEN ENGLAND AND FRANCE FOR THE SURRENDER OF CRIMINALS.—Notifications were exchanged on the 13th ult., at London, of a convention entered into between England and France, for the mutual surrender of fugitives from either country, charged with the perpetration subsequent to the date of the convention, of murder, forgery, or fraudulent bankruptcy; provided that the commission of the crime be so established, as that the laws of the country where the fugitive or person so accused shall be found, would justify his apprehension and commitment for trial, if the crime had been there committed.

The detention and surrender are to be at the expense of the party making the requisition. After the first of January next, either party may put an end to the treaty, by giving to the other six months notice.—*Journal of Com.*

FIRE.—The button and comb factory in Northford, belonging to Calvin Mansfield & Sons, was destroyed by fire on Sunday night, the 9th inst. As no fire had been used on the premises for more than six weeks, it was undoubtedly the work of a villain. This adds another to the list of "eventful calamities" that have followed Mr. M. through life.—*Id.*

BURIED TREASURE.—An old French lady died a few days since in the Parish of St. Landry, near New Orleans, of general debility. A few minutes before she ceased to breathe, she disclosed to her children, who hung over her bed, that many years before, she had buried fourteen thousand dollars on the spot where her corn-crib stood. Sure enough, when the old woman was buried, the money was found as she stated.

A young man named Charles A. Otto, employed at Ames' cutlery factory, in Cabotville, Mass., was drowned on Thursday last week, in attempting to ford the water on the road, under the Western Rail Road culvert. He was a German by birth.

There are six steam presses constantly in motion, so as to supply the Bank of England with specie in exchange for gold and silver bars, which they manufacture into coin.—The amount per week is something over £300,000.

Montreal is to be the seat of government in Canada, and Quebec the military head quarters.

The Springfield papers announce that the flood made a great havoc along the banks of the river opposite to that place.

The consumption of milk in the city of Boston, is estimated at 2,000,000 gallons annually. In the city of London, with a population fifteen times larger, it is only 2,500,000 gallons.

The Circuit Court of New Jersey, now in session at Newark, last week recorded a verdict of \$1500 against William Kendall, for the seduction, under false pretences, of a daughter of David Morehouse. The estate of the defendant is valued, under oath, at \$1200; and of course, the verdict takes the whole, and leaves a mortgage on his future earnings of \$300.

FROM BUENOS AYRES.—We learn from Captain Adams, of the ship Brutus, arrived last evening from Buenos Ayres, which port she left on the 20th of February, that accounts have just been received of General Oribe being close to Montevideo, and had cut off the supplies of fresh beef from the town. Admiral Brown was also off the city with his fleet. It was thought the city could not hold out much longer, but would be obliged to surrender to Oribe. In commercial affairs, nothing was doing at Montevideo. At Buenos Ayres, but few things sell without a loss, and the produce of the country was still at a high price.—*Journal of Com.*

A letter from Havana states that the loss of property in consequence of the recent insurrection of negroes near Cardenas, is estimated at \$300,000. Five estates were laid waste by fire.

In Asia, there is one newspaper for every fourteen million of inhabitants; in the United States, one for every ten thousand.

We learn from the Lowell Advertiser, that the Merrimack and Concord rivers were yesterday higher than they were ever known to be before. The Merrimack was 12 or 14 feet above low water mark, and still rising. Most of the mills in Lowell were entirely stopped by the back water, and the speed of others retarded.

Mr. S. Dean, for many years agent of the Union Manufacturing Company, of Manchester, hung himself on the 20th inst. He had been in low spirits for some time: his age was about fifty.

ACCIDENT AT SEA.—Six MEN DROWNED.—We learn by a letter received in this town, that six men, belonging to the ship Sheffield of this port, were lost on her passage from New Orleans to Liverpool. The particulars are as follows:—

Enos Merrill, of Falmouth, Me., having fallen overboard (the ship rolling badly,) the yawl boat was lowered instantly, and the second mate and four men went to rescue him. Being unable to find him, they were returning to the ship, when the boat, being struck by a heavy cross sea, was capsized, and every person in her drowned! The second mate was Mr. Stinson, of Woolwich, son of Capt. David Stinson. The names of the other men lost (probably foreigners,) are unknown.—*Lincoln (Ms.) Tel.*

Godfrey Pope, of Louisville, Ky., who killed Leonard Bliss, Jr., in that city last fall, on account of some article written by the latter for the Louisville Journal, was tried for murder on the 13th and 14th instants, and acquitted by the Jury, after an absence of half an hour.

A man named Edward Taylor was drowned near Pittsburg a few days since. Two other men were in a skiff with him, but swam ashore upon his rocking the boat, which threatened to overturn. After they left it, the boat was upset, and Taylor drowned.

We learn that a rencounter occurred in Lincoln Co. Ky. a few days since, between Edmund Keach, and B. A. McKenzie, in which the former was shot through the heart, and expired immediately.

DUEL.—An affair came off yesterday morning between Messrs. E. La Sere, Sheriff of the Parish Court, and Ros. saud, Mayor's clerk. The weapons were small swords. Mossaud was slightly wounded.—*N. O. paper*.

NO LICENSES.—The county commissioners in all the counties in Massachusetts, excepting Franklin, have decided to grant no licenses for the sale of intoxicating liquors.

Thomas Thorn and Lucy Wilson have been indicted by the Grand Jury at Harswell, Maine, for the murder of Elisha Wilson, on the 5th of February—as published at the time.

## Marriages.

In this city, on the 24th inst., by Rev. Mr. Daggett, Mr. Ezekiah B. Curtis, of Wethersfield, to Miss Hopsy Carter, of this city.

In Wethersfield, March 27th, by Rev. Mr. Southgate, Mr. David Skates, to Miss Ann Cowdry.

In Milford, April 9th, Mr. John Hubbard, of Orange, to Miss Sarah A. Clark.

In Essex, April 10th, Mr. John R. Freeman, of Fairfield, to Miss Ellen M. Bull.

In Brooklyn, April 15th, Mr. Chester Lamphere, of Plainfield, to Miss Lois Parks.

## Deaths.

In this city, on the 23d inst. Frances, daughter of Edwin Spencer, aged 21.

In this city, on the 21st inst. Sarah Louisa, only child of Mr. Homer Hastings, aged 3 months.

In Abington, Conn. March 29, Susan Elizabeth, daughter of James and Emily Davis, aged ten years and six months.

In North Stonington, April 4th, Mrs. Elizabeth, wife of Mr. James Thompson, aged 90 years. For 50 years she was an exemplary member of the First Baptist church in this town. By this stroke of Divine Providence, after a weary and toilsome journey, she is taken from the militant to the triumphant church on high.

In Vernon, on the 18th inst. of congestive long fever, Rev. Chester Humphrey, in the 41st year of his age. In South Coventry, on the 16th inst. Miss Elizabeth C. Porter, daughter of Wm. Porter Esq. aged 19.

In Clinton, on the 13th ult. Mr. Constant Parmelee, aged 82.

In Rocky Hill, on the 13th inst. Mrs. Betsey Thayer, aged 35.

Receipts for the week ending April 26.

J. Chapman, Jr. 3 75; George Mitchell Esq. 10 00; D. Grover, 5 00; J. G. Morrow, 15 00; E. P. Fairchild, 2 00; Seymour Scott, 3 00; Wm. Churchill, 87; Edmund Brown, 2 00; J. Preston, 22; A. L. Lewis, 2 00; G. L. Lawton, 2 00; E. B. Pendleton, 8 75; John Maylay, 2 00; J. H. Capin, 1 75; Orin Walker, 1 50; Franklin Cook, 1 00.

The Treasurer of the Conn. Bap. Ed. Society acknowledges the receipt of Ten dollars as a donation, from a friend in Farmington.

Also the sum of three dollars from a friend, at the monthly concert of the 1st Baptist church in Hartford.

J. W. DIMOCK, Treas.

NOTICE.—The Fairfield County Baptist Bishop's Conference will be held on the 2d Tuesday of May next, (9th,) at 1 o'clock, P. M., with the 1st church in Danbury. Br. Gregory or Br. Little is requested to preach.

The inclemency of the weather having prevented many of the brethren from attending the last conference, it was resolved by those present, that the consideration of subjects, and hearing of Essays be postponed until the next meeting in May.

A. GREGORY, Sec.

Weston, April 18, 1843.

NOTICE.—Providence permitting, a Conference of Second Advent believers will be held in the city of Hartford, on Tuesday, May 23, at 10 o'clock, A. M., to continue two days or more. It is expected that Br. J. B. Cook, F. G. Brown, N. Harvey, Matthew Bachelier, and other ministers of the gospel will be in attendance. Second Advent believers and all others are respectfully invited to attend.

Hartford, April 27, 1843.

NOTICE.—The Ministerial Conference of the Ashford Association and vicinity, will hold its next session with Br. W. Munger, in Stafford, on the second Tuesday (9th day) of May, at 10 o'clock, A. M.

E. CUSHMAN, Sec.

Willington, April 18, 1843.

NOTICE.—The next session of the Hampden County ministers' meeting will be held at Agawam, at the residence of Br. Lewis, treasurer, May 2d, at 10 o'clock, P. M. All the exercises remain the same as published for the February meeting.

R. F. ELLIS, Sec'y.

Willington, March 27, 1843.

NOTICE.—The Court of Probate for the District of Tolland hath limited and allowed six months from the date hereof, for the creditors of the Estate of George Hanover, late of Willington, in said district, deceased, to exhibit their claims against the same to the Executor. All persons indebted to said Estate are requested to make payment to the settlement of the Administration Account on said estate.

MELISSA HANOVER, Executor.

Willington, March 27, 1843.

PERKINS' NEW WORK.—A residence of eight years in Persia, among the Nestorian Christians; with notices of the Muhammedans. By Rev. Justin Perkins. Illustrated with colored plates. Just received at the Asylum street Bookstore. JOHN C. WELLS.

April 7.

To Rent.—A small tenement, rent sixty-five dollars. WATKINSON ROBERTS, 31 Front.

Hartford, April 7, 1843.

CHARLES ROBINSON, —Attorney and Counselor at Law, Solicitor in Chancery, Notary Public, Commissioner for the States of New York and Maine. Also agent for the North American and Hudson Insurance Companies, New York. Office, corner Chapel and State streets, New Haven.

BURR AND SMITH, Book and Job Printers, 184 1-2 Main Street.

Sale of Slips. THE SLIPS in the South Baptist meeting-house will be leased at auction for one year, on Thursday evening, May 4th, at 7 o'clock P. M.

ALBERT DAY, WAREHAM GRISWOLD, Com. HENRY BURGESS.

April 21, 1843.

Sabbath School Depository. No. 6 Asylum street, Hartford.

JOHN C. WELLS, publisher and bookseller, is AGENT for the sale of the publications of the Massachusetts Sabbath School Society, which now number over 300 volumes.

J. C. W. has also for sale, the publications of the Am. Sunday School Union, which number over 400 volumes, and a very large assortment of Miscellaneous Sabbath School Books.

The most valuable Bible Questions now in use in this country are those written by Rev. Harvey Newcomb, and published by the Mass. Sabbath School Society.

The attention of all interested in Sabbath Schools or Bible Classes, is invited to them.

NOTICE.—The Court of Probate for the District of Hartford, hath limited six months from the publication hereof, for the creditors of the Estate of GEORGE SEXTON, of Hartford, in said district, which was assigned for the benefit of his creditors, and represented insolvent, to exhibit their claims to the subscribers duly appointed commissioners thereon.

And we hereby give notice that we will attend to receive and examine said claims at the store of Bolles, Hastings & Co. in said Hartford, on the 1st days of August and November next, at 9 o'clock, A. M.

Hartford, April 13, 1843.

ALBERT DAY, WAREHAM GRISWOLD.

At a Court of Probate holden at Hartford, within and for the district of Hartford, on the 17th day of April, A. D. 1843.

Present, JOHN RUSSELL, Esq. Judge.

ON motion of Albert Day, Administrator on the Estate of Lucius B. Childs, late of Hartford, within said district, deceased. This Court doth decree that six months be allowed and limited for the creditors of said Estate to exhibit their claims to said administrator, after publication of this order shall have been given, and advertising the same in a newspaper published in Hartford, and by posting up a copy thereof on a public sign-post in Hartford.

Certified from Record.

JOHN RUSSELL, Judge.

Hartford, April 18, 1843.

SECOND VOLUME OF THE MAGNET.—Devoted to the Investigation of Human Physiology, embracing Cephalology, Phrenology, Pathology, Pneumology, Psychology, Neurology, Electricity, Galvanism, Magnetism, Light, Caloric, Life.

BY LA ROY SUNDLERLAND.

The design of this popular and interesting work, is the investigation of all the laws which appertain to Human Life, and which are concerned in the production of those states of the mind, called *Somnambulism, Insanity, Dreaming, Second-Sight, Somniphobia, Trance, Clairvoyance*, and various other mental phenomena, which have hitherto remained shrouded in mystery.

Its pages are enriched with Essays and Communications detailing facts, illustrating the science of Cephalology, which teaches the influences and susceptibilities of the Human Brain, and the method of controlling its separate organs by Pathism; together with such information as may assist in the most successful application of this wonderful agent to Diagnosis—the Delineation of Character—and the RELIEF OF HUMAN SUFFERING.

The Second Volume will be commenced in June, 1843, a large octavo form, and issued monthly, on the following TERMS.



## Poetry.

For the Christian Secretary.

"I will give him the Morning Star."—Rev. H. 28.

Wrapt in the gloom of nature's night,  
In folly's path I wandered far,  
Nor found a ray of heavenly light,  
Till Christ I saw—the Morning Star.

As toward the world unseen, unknown,  
I've passed, on Time's restless car,  
The darkest clouds have quickly flown,  
Before the bright and Morning Star.

As fondest hopes shall fade away,  
And life's fair scenes all darkness are;  
While still on earth I linger stay,  
Oh, give to me the Morning Star.

When through Death's cold and fearful stream,  
I pass from mortal shores afar,  
Oh, let upon my pathway beam  
The brightness of the Morning Star.

Suffield, April 22, 1843.

S. D. P.

From the Christian Souvenir for 1843.

## Christ, the Physician.

BY MISS HANNAH F. GOULD.

"Now when the sun was setting, all they that had any  
sick with divers diseases, brought them unto him."—Luke  
iv. 40.

The hills of Judea with sunset were bright,  
Their fountain-streams flashing like gold in its light;  
The flower in the valley is closing its eye,  
The shadows are lengthened and dwindling to die.

While over the lake comes the bland summer air,  
Its freight of the mountain aromas to bear,  
The bird, flying home, furls her wing by her nest,  
To sing her sweet hymn where her little ones rest.

The scene is all peaceful, in beauty and love,  
Serene and adoring while earth looks above,  
To Him, who, withdrawing the glory of day,  
With stars in bright armies her faith will repay.

But why, at this hour, comes yon impotent throng,  
With nature refusing to bear them along,  
With voices enfeebled while onward they urge,  
And thus from afar to one centre converge?

The palsied, the crippled, the deaf and the blind,  
The wasted in body, the tortured in mind;  
The wild fire of frenzy, the frost of despair,  
With many-formed ills in assembly are there.

And lo! the Physician! benign doth he stand,  
With myrrh in his vesture—with life in his hand;  
And those who draw near shall find healing for them,  
Although of his garment they touch but the hem.

Now, o'er the wan cheek see the health roses come!  
The blind receive sight—there is speech from the dumb;  
The palsied walk forth—every form is made whole—  
The demon possessor is chased from the soul.

But who is this mighty Physician, so sure  
At once every evil to reach and to cure?  
From what secret source are his miracles brought?  
In whose holy name are his miracles wrought?

O, Christ is the healer! the balm he bestows  
From his heart full of pity for man ever flows;  
I will, in the only prescription he gives,  
When healed are the sick, and the dead again lives!

Yet not for this only doth Jesus appear;  
To woe's latest heir at all times to be near,  
Himself must be wounded, a life-giving tree,  
With balsam for all ever flowing and free.

And down through all ages these balm-drops shall fall  
Till earth's farthest borders respond to his call,  
"Ye wounded, ye weary, ye sorrow-oppressed,  
Come all unto me, and find healing and rest!"

He would little children should hasten to him,  
Ere life's morning beams with earth's vapors be dim;  
But none may despair—there is time even yet,  
Though low be our sun, if we come ere it set.

At length from Mount Zion will Jesus look down,  
And death melt away in the light of his crown,  
While they who in faith now their wants to him bring,  
In glory surround him, adoring their King.

## Miscellaneous.

## General Scott on Slavery.

WASHINGTON, Feb. 9, 1843.

MY DEAR SIR:—I have been waiting for an  
evening's leisure to answer your letter before me,  
and after an unreasonable delay, am, at last, obli-  
ged to reply in the midst of official occupations.

That I ever have been named in connection  
with the Presidency of the United States, has  
not, I can assure you, the son of an ancient neigh-  
bor and friend, been by any contrivance or desire  
of mine, and certainly I shall never be in the field  
for that high office, unless placed there by a regu-  
lar nomination. Not, then, being a candidate,  
and seeing no near prospect of being made one,  
I ought, perhaps, to decline troubling you, or oth-  
ers, with my humble opinions on great principles  
of State Rights and federal administration; but  
as I cannot plead ignorance of the partiality of a  
few friends, in several parts of the Union, who  
may, by possibility, in a certain event, succeed in  
bringing me within the field from which a whig  
candidate is to be selected—I prefer to err on the  
side of frankness and candor, than, by silence,  
to allow any stranger, unwittingly, to commit him-  
self to my support.

Your inquiries open the whole question of do-  
mestic slavery, which has, in different forms, for  
a number of years, agitated Congress and the country.

Premising that you are the first person who has  
interrogated me on the subject, I give you the basis  
of what would be my reply, in greater de-  
tail, if time allowed, and the contingency alluded  
to above, were less remote.

In boyhood, at William and Mary College, and  
in common with most, if not all my companions,  
I became deeply impressed with the views given  
by Mr. Jefferson in his "Notes on Virginia," and  
by Judge Tucker, in the appendix to his edition  
of Blackstone's Commentaries, in favor of a gradu-  
al emancipation of slaves. That appendix I  
have not seen in thirty odd years, and in the same  
period have read scarcely anything on the sub-  
ject, but my early impressions are fresh and un-  
changed. Hence, if I had had the honor of a  
seat in the Virginia Legislature in the winter of  
1831-2, when a bill was brought forward to car-

ry out those views, I should certainly have given  
it my hearty support.

I suppose I scarcely need say, that in my opin-  
ion, Congress has no color of authority, under the  
Constitution, for touching the relation of master  
and slave in a State.

I hold the opposite opinion in respect to the  
District of Columbia. Here, with the consent  
of the owners, or on the payment of "just com-  
pensation," Congress may legislate at its discre-  
tion. But my conviction is equally strong, that,  
unless it be step by step with the Legislature of  
Virginia and Maryland, it would be dangerous to  
both races in those States, to touch the relation  
between master and slave within this District.

I have from the first been of opinion that Con-  
gress was bound by the Constitution to receive,  
to refer and to report upon petitions; but I have  
not failed to see and to regret the unavoidable ir-  
ritation which the former have produced in the  
Southern States, with the consequent peril to the  
two colors—whereby the adoption of any plan of  
emancipation has, every where among us, been  
greatly retarded.

I own, myself, no slave; but never have attach-  
ed blame to masters for not liberating their slaves  
—well knowing that liberation, without the means  
of sending them, in comfort, to some position fa-  
vorable to "the pursuit of happiness," would, in  
most cases, be highly injurious to all around, as  
well as to the manumitted families themselves—  
unless the operation was general and under the  
general auspices of prudent legislation. But I  
am persuaded that it is a high moral obligation of  
masters and slaveholding States to employ all  
means, not incompatible with the safety of both  
colors, to ameliorate slavery to extermination.

It is gratifying to know that general amelio-  
ration has been great, and is still progressive, not-  
withstanding the disturbing causes alluded to  
above. The more direct process of emancipa-  
tion may, no doubt, be earlier commenced and  
quicker in some communities than in others.  
Each, I do not question, has the right to judge  
for itself, both as to time and means; and I consider  
interference or aid, from without, except on invita-  
tion from authority within to be as hurtful to the  
sure progress of amelioration, as it may be fa-  
tal to the lives of vast multitudes of all ages, sexes  
and colors. The work of liberation cannot be  
forced without such horrid results. Christian phi-  
lanthropy is ever mild and considerate. Hence  
all violence ought to be deprecated by the friends  
of religion and humanity. Their persuasions  
cannot fail at the right time, to free the master  
from the slave, and the slave from the master—  
perhaps before the latter shall have found out  
and acknowledged that the relation between the  
parties had long been mutually prejudicial to their  
worldly interests.

There is no evil, without, in the order of Provi-  
dence, some compensating benefit. The bleeding  
African was torn from his savage home, by his  
ferocious neighbors, sold into slavery, and cast  
upon this continent. Here—in the mild South—  
the race has wonderfully multiplied compared  
with anything ever known in barbarous life. The  
descendants of a few thousands have become  
many millions—and all from the first, made ac-  
quainted with the arts of civilization, and, above  
all, brought under the light of the Gospel.

From the promise made to Abraham, some 2000  
years elapsed before the advent of our Saviour,  
and the Israelites, the chosen people of God,  
were, for wise purposes, suffered to remain in bon-  
dage longer than Africans have been on our shore.  
This race has already experienced the resulting  
compensations alluded to; and as the white mis-  
sionary has never been able to penetrate the dark  
regions of Africa, or to establish himself in its in-  
terior—it may be within the scheme of Provi-  
dence that the great work of spreading the gos-  
pel over that vast continent, with all the arts and  
comforts of civilization, is to be finally accom-  
plished by the black man restored from African  
bondage. A foot-hold, there, has already been  
gained for him, and in such a scheme, centuries  
are but as seconds to Him who moves the worlds,  
as man moves a finger.

I do but suggest the remedies and consolations  
of slavery, to inspire patience, hope and charity  
on all sides. The mighty subject calls for the  
exercise of all man's wisdom and virtue, and  
these may not suffice without aid from a higher  
source.

It is in the foregoing manner, my dear sir, that  
I have long been in the habit, in conversation, of  
expressing myself, all over our common country,  
on the question of negro slavery; and I must say,  
that I have found but very few persons to differ  
with me, however opposite their geographical posi-  
tions.

Such are the views or opinions which you  
seek. I cannot suppress or mutilate them, al-  
though now liable to be more generally known.  
Do with them what you please. I neither court  
nor shun publicity.

I remain, very truly, yours,

WINFIELD SCOTT.

T. P. Atkinson, Esq., Danville, Virginia.

## Foreign.

PROGRESS OF EMANCIPATION.—The following  
recent items of intelligence, gathered by the Lib-  
erty Standard, from foreign papers, are important  
and interesting. Is it to prove true that "the Un-  
ited States come last?"

1. TUNIS.—Advices from Tunis to December  
20th, published by the *Journal des Debats*, an-  
nounce that the Bey had, of his own free will,  
proclaimed the freedom of the children of slaves  
hereafter born in the regency. A fortuitous cir-  
cumstance led to the adoption of that measure.—  
A black family, doomed to be sold separately, had  
taken refuge in the house of M. de Lagua, the  
consul-general of France, and claimed his protec-  
tion. The next morning, M. de Lagua waited  
on the Bey, and his highness was so moved by the  
painful picture which the consul drew, of the  
wretched fate which awaited that family, that af-  
ter interrogating the father and mother, he ordered  
his minister to purchase them, and treat them  
with the greatest kindness, and then, turning to  
their child, he told him that he was free, and so-  
lemnly declared, that all the children who should  
hereafter be born in the regency, should be free.  
This decision was immediately promulgated, and  
was to be strictly executed.

A letter of Mr. Lusco, dated Sax, November  
12th, says—"A caravan of many slaves arrived  
on the frontiers of the kingdom of Tunis a few  
days ago, when immediately the sheikhs of these

districts presented themselves to the chiefs of the  
caravan, and in the name of the Bey informed  
them, that as soon as they passed the frontiers of  
the kingdom with slaves, those were free, and the  
masters had no more control or right over them.  
The chief of the caravan, seeing that the Bey's  
orders were precise and absolute, retired forth-  
with. 'It is a very great pity that the ordinances  
of many Christian princes and governments are  
not equally well enforced.'—*Malta Times*.

SYRIA.—Extract of a letter from Mr. Wood,  
Her Britannic Majesty's Consul at Damascus, dat-  
ed Oct. 1, 1842.

"The Anglo-Maltese Anti-Slavery Association  
will learn, perhaps, with some satisfaction, that I  
have only succeeded in persuading some of the  
Christian sects and Hebrews, resident at Damas-  
cus, to liberate the slaves in their possession, but  
the foreign consuls have decreed the emancipa-  
tion of those that were possessed by their respec-  
tive subjects and proteges."

BRAZIL.—A letter from Rio Janeiro, in the  
London Anti-Slavery Reporter, of December 1st,  
says:

"There is a great and increasing desire on the  
part of many native Brazilians, for the suppres-  
sion of the slave-trade. Some are actuated by  
the fears of future insurrection; others by econ-  
omical motives, feeling that the existence of the  
institution of slavery, is the greatest obstacle to  
the social and political improvement of their coun-  
try; and a third class, composed principally of  
the youth who have been educated in the prin-  
ciples of enlightened freedom, by sentiments of hu-  
manity. All of these classes, however, are  
thwarted by the sordid self-interest of the slave-  
traders, who, having, as I have said above, the  
greatest wealth on their side, are able to carry  
things their own way, in every department of the  
State."

Another letter, not vouched for by the editor  
as authentic:

September 4th, 1842.

I am glad to be able to inform you that all the  
slaves in the palace of the Emperor, are about to  
receive their freedom, as well as those on the im-  
perial and national domains, which amount to  
from 3000 to 4000, being spread through several  
provinces. The first amount to only fifty or sixty,  
or a few more, perhaps, worthy domestics.—  
Each of them has some musical instrument, and  
thus they formed a complete and really an excel-  
lent band. On festival occasions they are allow-  
ed to wear boots, and even shoes, and silk stock-  
ings, but on ordinary days, they tread barefooted  
through the rooms of the palace. It is said that  
this manumission is to take place in accordance  
with the desire of the future empress, who does not  
wish any slaves to belong to the imperial house-  
hold, and that it has been made a condition of the  
marriage contract. If so it is indeed a noble be-  
ginning for the princess, and will shine more than  
the pearls and jewels in her diadem.

## The Hidden Treasure.

BY CHARLOTTE ELIZABETH.

An affecting incident, lately told in a company  
where I was present, has dwelt on my thoughts  
ever since. It is highly characteristic of the  
place, the people, and of the times that belonged  
to it.

Private intelligence having been received, that  
in a certain wild district, inhabited by the poorer  
class of peasants in Ireland, arms were collected and  
concealed, for unlawful purposes, a party of mili-  
tary were despatched to make a sudden search in  
the suspected houses. Among others, they visited  
a poor cabin, inhabited, seemingly, by very quiet,  
inoffensive people, where, after most careful  
searching, they could find no trace of what  
they sought. When on the point of departing,  
one man remarked that the rough stone which  
served a sort of hearth, wore the appearance of  
having recently been moved; the earth about it  
was loose, and the stone seemed to have been  
hastily laid down. This revived their suspicion,  
and they promptly lifted the rude flag from its  
place, and saw under it a parcel, carefully wrap-  
ped up in some poor, ragged covering. Here was  
a prize! How many pike-heads, how many pis-  
tols, or what quantity of ammunition they had  
discovered, was matter of conjecture, as they care-  
fully unfolded the ragged envelope. This was done,  
and the captors held in their hands—an Irish Bible.

The fact needs no elucidation—every body  
knows that for a poor Irishman to possess the word  
of God is high treason against the church of  
Rome; and that any offence given to the priest-  
hood of that church, in a popish district is speedily  
punished with the loss of the little all of the  
helpless victim. The Bible, if discovered, would be  
burned, drowned, buried, or thrust into some  
inaccessible corner, while a terrible penance  
would await the possessor of such a contraband  
article, and any resistance thereto would incur the  
curse of excommunication, with all its subsequent  
terrors of ceaseless persecution and temporal ru-  
in. This must be avoided, if possible, by the poor  
creature who has no earthly refuge to flee to, and  
as yet too feeble an apprehension of divine reali-  
ties to endure, as seeing him who is invisible.—  
Still the Bible—"the story o' pace," as the Irish  
rightly call it—"which has told him, in his own  
loved tongue, such things as never before entered  
his thoughts, to cheer him in his sad, laborious  
pilgrimage on earth; the Irish Bible, once receiv-  
ed, it is hard, very hard to give up. And so the  
trembling possessors looked around their poverty-  
stricken abode, and finding no place where it  
might rest secure from the prying gaze of bigoted  
enmity, they take up the single stone that varies  
the damp surface of their cabin floor, generally  
the earth on which it stands—and there deposit  
the treasure. When night arrives, the door was  
secured, the aperture called the window blocked  
up, and the precious Bible, taken from its resting  
place, was read by such imperfect light as they  
could manage to afford. And this within the ac-  
tual circuit of the British isle—this in the heart  
of Protestant Britain, the very throne of free-  
dom.

A HEATHEN HOSPITAL.—The Rev. Mr. Allen,  
an American missionary, in giving the details  
concerning the various public institutions in and  
around Bombay, thus notices what every person  
must regard as a most curious and singular estab-  
lishment:

"It has been said that heathenism never fur-  
nished a hospital. There is one here, supported

at an expense of \$16,000 annually. It was found-  
ed by a donation of \$100,000, by a native mer-  
chant of the Jain sect, the sect which appears  
to approach nearer than any other to the primi-  
tive Hindooism, with which Pythagoras be-  
came acquainted at Babylon. Its doctrines strict-  
ly forbid the destruction of animal life, in any  
case whatever. The management of this hospi-  
tal is wholly in heathen hands, and heathen lib-  
erality furnishes all its resources. In it are gra-  
tuitously supported 50 to 100 horses, which would  
otherwise be killed as past service; about 175  
cows and oxen, 200 dogs, for whose destruction  
the authorities of Bombay offer a bounty twice a  
year, and a large number of cats, monkeys and  
other animals. Its charities are accessible to liv-  
ing beings of every species, except the human  
race. Men, women and children, wounded, sick  
and destitute are allowed to die unaided within  
sight of its walls. Such is the character of the  
only hospital that heathenism ever built."—*Hong  
Kong Gazette*.

## Bishop Smith on Baptism.

Bishop Smith, of the Episcopal church, Ken-  
tucky, expresses himself on the subject of baptism  
in a recent sermon in the following language:—"Of  
late, the following argument has been used in  
certain quarters, with great effect. It has been  
said that, immersion is valid baptism. But a large  
body of Christians conscientiously believe that no  
other mode is baptism. Were the great body to  
yield the question, they would but yield an opin-  
ion, and sacrifice a preference. But were the  
Baptists to yield, they would sacrifice their con-  
science. Why, then, should not all Christians  
agree to adopt immersion as the only mode of  
baptism, and thus forever remove one of the most  
formidable obstacles in the way of Christian uni-  
on. For my own part, I must confess myself  
unable to discern any flaw in this most powerful  
Christian argument, and for one, as far as in me  
lies I am ready to hold out the hand of fellow-  
ship to all Christians, upon this truly Christian  
ground."

RECOMMENDATION.—Be always as mild as you  
can. A spoonful of honey attracts more flies  
than a barrel of vinegar. If you must fall into  
any extreme, let it be on the side of gentleness.  
The human mind is so constructed, that it resists  
rigor, and yields to softness.

## Children's Corner.

For the Christian Secretary.

## Little George.

We noticed week before last, the death of George  
E. Wilcox, a child of uncommon intellectual  
and moral endowments, who died in this city the  
4th inst. aged 8 years. The following particulars of  
his life and death are furnished with the hope that  
they will not only be interesting and profitable to  
our young readers, but encouraging to parents,  
and all others who are laboring to impart religious  
instruction to children.

Little George was taught at a very early age  
to acknowledge God, and many of his expressions  
prove that he had an uncommon sense of the re-  
lation existing between God and his creatures.  
When quite young, his mother was in the habit  
of going with him, frequently, to the mercy seat  
and commending him to God in prayer. George  
immediately became interested in the service,  
and requested his mother to pray with him daily.  
When four years of age he was informed of a  
wonderful, and almost miraculous deliverance of  
an uncle, from the perils of the deep. His first  
inquiry, after hearing the story of his uncle's es-  
cape was, "did he thank God for it?"—plainly  
intimating that he had an intelligent and heart-  
felt sense of human obligations.

Though his mind was much occupied with re-  
flections of this nature, and though he said much  
about his own duty to love God, yet it was not  
until sometime in October last, that he seemed to  
have a realizing sense of his own sinfulness, and  
feel anxiety about his spiritual state. He then  
began to talk much about his sins, and would fre-  
quently weep under an apprehension that one so  
wicked could not be forgiven. He desired very much  
to have the Bible read to him, and expressed great  
delight, as well as astonishment while listening to  
its truths. Especially did he delight to hear about  
the Saviour—his sufferings and death, and af-  
ter listening to a chapter with fixed attention, he  
would frequently give utterance to reflections of  
great propriety and force. With a knowledge  
of his feelings and conduct during the five or six  
months preceding his death, there could be but lit-  
tle doubt in any mind, that he was a subject of  
special divine influence, and that a thorough work  
of grace was wrought in his young heart.

The following incident will convey some idea  
of the views he entertained on various subjects.  
He one day asked his mother if it would make  
her feel bad to know that he loved God better  
than he loved her? He said he disliked very  
much to make her unhappy, but said he, "Mother,  
I do love God better than any body else."

George was very sorry for his sins. Nothing  
could distress him more than to think that he had  
done wrong. Sometimes he would speak of things  
that he had done which distressed him, and ask  
if God would forgive him? He seemed anxious  
that Christians should know how sinful he was,  
that they might pray for him. He was much  
grieved, also, when he saw others doing wrong.  
Hearing one of his schoolmates use profane lan-  
guage he severely reproved him, endeavoring to  
convince him of the wickedness of such a prac-  
tice.

George was very fond of prayer. For some  
time before his death he was in the habit of pray-  
ing several times daily. It was specially observ-  
ed, also, by the family, that he seemed to have  
far more freedom and earnestness in prayer when  
alone than when in the presence of any one. He  
preferred to be by himself when it was conven-  
ient. He seemed also to have a very correct idea  
of the importance of prayer. Hence, if he was  
going to take a sleigh ride, or engage in any other  
amusement, he would go first and pray.

Little George was very benevolent. He thought  
and talked a great deal about the poor, the igno-  
rant, and the suffering. Frequently, when he  
had any thing very good to eat, he would say:  
"The poor children in England don't have such a  
good dinner or supper." He often remarked, too,  
that if he knew of any poor people "away off,"  
especially if they were ignorant, he should like  
to go and preach to them.

It has already been intimated that George  
thought and talked a great deal about the Saviour.  
He came home from school one day greatly de-  
lighted, saying that he had been talking with  
"Jimmy," one of his school mates, and he "be-  
lieved Jimmy was a good boy, for he said that he  
believed on the Lord Jesus Christ." During his  
sickness, which was short and violent, he had  
much to say about Christ. The morning before  
he died he was asked by his pastor if he was wil-  
ling to die? He immediately answered—"Yes,"  
and raising his head and eyes toward heaven, ad-  
ded—"Jesus will take me up, won't he?" He  
wished to have the hymn repeated, commencing  
with the words:

"All hail the power of Jesus' name."

He sung a verse of it, also a verse of the hymn  
commencing with—

"When I can read my title clear," &amp;c.

When prayer was about to be offered, he was  
asked if there was any thing for which he desired  
special prayer to be made. His reply was: "that  
I may rest on Christ."

Little George was a member of the infant class  
in the Sabbath school connected with the First  
Baptist church, and took great delight in its in-  
teresting services. The Sabbath but one before  
he died, he was in his place in school, and after  
the class was dismissed, remained to have some  
private conversation with his teacher. He said  
he wanted to love God, be a Christian, &c., but  
then said, "God must do it all." His teacher  
being struck with the expression asked him what  
he meant by it. He told her that his heart was  
so wicked that he could not do any thing to make  
himself good. Still, said he, "we ought to pray,  
but God must give us new hearts."

Nor did he take less interest in the preaching  
than in the exercises of the Sabbath school. He  
listened very attentively, and was in the habit of  
repeating all that he could remember of the ser-  
mon after returning home.

It has already been intimated that George had  
a praying mother. It ought to be mentioned al-  
so, that his mother not only prayed with him dai-  
ly, but was assiduous in devising all possible means  
for promoting his religious welfare. As a matter  
of course she valued highly the meeting of the  
maternal association. The first time that little  
George was taken to one of those meetings, the  
weather was very inclement, and as they were re-  
turning home in the rain, his mother remarked,  
that had she known it would have been so stormy,  
she should have hardly dared venture out with  
him. He immediately replied with great cheer-  
fulness, that they ought not to care much for the  
rain, when they could attend such a good meet-  
ing, and hear such good prayers. Did mothers  
fully realize the benefits which their children may  
derive, either directly or indirectly, from mutual  
consultation and prayer, they would not neglect  
the meetings of the maternal association for slight  
causes. The mother of little George has been  
amply compensated for attending them, even  
though it may have been in unpleasant weath-  
er.

The statement above, hastily thrown together,  
may serve to strengthen the belief, that God of-  
ten prepares young hearts, by the power of di-  
vine grace, for the enjoyment of himself on earth,  
and the possession of glory above. Though the  
death of this interesting child be a heavy calamity  
to his affectionate parents, yet they are com-  
forted with the blessed hope of meeting him in  
heaven. Let his history encourage other parents  
and teachers to faithfulness, influence all young  
children to remember their Creator in the days  
of their youth. A FRIEND OF LITTLE GEORGE.

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